

**“Using Liberty for the Glory of God”**

**1 Corinthians 10:23-11:1**

August 10, 2025

1 Corinthians 10:23-11:1

I trust that you have all noticed that, as we have been going through this book of 1 Corinthians, the Corinthians were not the most mature Christians... And in the passage that we are looking at this morning, this fact is made evident once again. Some of the Corinthians were people who just wanted to do what they wanted to do. They were self-focused & failed to embrace & live out a Gospel-saturated & biblical way of life...

And personally, early on in my Christian walk, I met other people my age who were like the Corinthians. They went to church. They read their Bibles. But at the end of the day, they wanted to live their lives as they saw fit. I have met Christians who attempt to condone licentious & careless living by simply saying, “Hey, there isn’t an explicit verse that says I can’t do it!” These types of people approach life by asking, “Is it a sin - yes or no?” Their underlying intent is that if there isn’t a clear-cut prohibition against their activity, they will do as they please.

Now, obviously, there are times when asking if something is a sin is good, appropriate, and fine. But what I am talking about is when somebody wants to do a certain thing, but before they do it, all they want to know is whether or not the Bible explicitly condemns that specific thing by name or not. That is all the consideration they are giving to the situation.

Have you met people like this? I have.

And the reason why I take issue with this type of thinking is that, honestly, it is just really shallow, overly simplistic, & unbiblical thinking. Just doing what you want to do unless there is a “gotcha verse” calling it a sin & just chalking that all up to Christian liberty is just such a bad way of approaching the Christian life! And the reason why I say that is, in part, because of what Paul says in our text this morning.

See, the Corinthians were all about their liberties/rights/freedoms. The Corinthians were thinking/saying: “We have Christian liberty & that’s all there is to it!” “If there isn’t a law against something, then I am free to do it & that’s it.” And Paul responds by saying to them: “No. It is not that simple. There are bigger

& greater things that you need to be thinking of when considering how you are to live.”

In fact, here in 1 Corinthians 10:23-11:1, Paul’s main point is this. Paul gives three guidelines for using Christian liberty so that we may glorify God in all that we do.

- I. Understand the Ethics of Christian Liberty (10:23-30)
- II. Seek the End Goal of Christian Liberty (10:31)
- III. Follow the Example of Christian Liberty (10:32-11:1)

And it is my prayer this morning that we have our minds and affections drawn to embrace a theocentric way of life. Meaning, that we would be a people that would not be about ourselves, but entirely devoted to bringing honor and glory to our great God in everything we do. That is my prayer.

So, let us jump into this portion of God’s Word. Let us begin with the first of Paul’s three guidelines for how we are to use our Christian liberty. The first guideline is that we need to Understand the Ethics of Christian Liberty.

### **I. Understand the Ethics of Christian Liberty (10:23-30)**

In this section, Paul will outline some ethics and principles for using our Christian liberty. And when I say Christian liberty, what I am mainly referring to today is the freedom that Christians have to engage in certain activities since they are not inherently sinful. But despite Christians having this freedom to engage in certain things that aren’t condemned by Scripture, there are still biblical principles that regulate our use of it.

And the first principle is found in vs. 23-24. Here, Paul writes, “10:23-24” Now, when Paul writes the phrase “all things are lawful,” what I believe we have here is not a statement originating from Paul, but something that the Corinthians had been saying and promoting. We saw this same thing back in 6:12 as well. This is why numerous translations (ESV, NIV, CSB) add quotations to this section to demonstrate this. The Corinthians were boldly proclaiming: “Since we are in Christ, then we are not under the Law, so there are no restraints on me! I can do whatever I want! Everything is fair game! We are under grace!”

Now, it is true that Christians have been set free from the OT Mosaic Law. However, the Corinthians were beginning to twist this truth to condone living basically any way that they wanted to, which is not right. We saw back in 9:21 that while Christians may not be under the OT Mosaic Law, we are under a law. The Law of Christ. There are still ways in which we are commanded to live.

So, knowing that the statement from the Corinthians that “all things are lawful” is not actually true and that Christians are bound to the Law of Christ, Paul gives the following correction. He says, “10:23-24”

So, Paul refutes the Corinthians by laying out what we could call the principle of edification here in vs. 23-24. When wondering if we should do something, we should not just ask, “Am I allowed to?” or “Do I have the freedom in Christ to?” Rather, Paul says we should stop and first ask, “Is this profitable?” & “Is this edifying?” This word “profitable” in the Greek has the general meaning of being “advantageous” or bringing benefit to another (Zodhiates). To edify is to build someone up. It is the opposite of tearing someone down or doing harm to them. Rather, it is to uplift & upbuild them & to do them good.

And this is what Paul wants us to do. He says in v.24, “10:24” We as Christians are not to be seeking what is good for us, but what is good for others/neighbors/those around us. You should not be seeking to do whatever you personally want/desire, but rather, Paul gives this principle of edification, which says that we are to seek to do only that which is helpful/beneficial/good to others, that which will build them up.

But, this isn’t to say that Christian liberty should be completely done away with. The fact that Paul needs to bring correction to the Corinthians' misunderstanding of Christian liberty doesn’t mean that Christian liberty in itself is bad. No, after vs. 23-24, in vs. 25-27, Paul is going to give another principle. A principle that I’ll call the principle of permission. Starting in v. 25, the Apostle writes: “10:25-27.”

Again, by way of background, the situation the Corinthians faced was that when they went to the meat market, they would find meat that had been offered to idols and meat that hadn't, but you wouldn't really know what was what. So, they are in a conundrum. Can Christians buy from meat markets like this or not? And this is Paul's response. Look again at v.25. Paul tells the Corinthians that they were free to “eat anything that is sold in the meat market.” Even though they may buy & eat meat that was potentially sacrificed to an idol, Paul says that they are free to do so. In fact, the only qualification that he gives is that they are to do so “without asking questions for conscience’ sake.” The Apostle tells these Christians that they don’t need to scrupulously inquire about everything they got from the marketplace.

And the reason for this claim on Paul's part is found in v.26. He writes, "10:26" The reason why the Corinthians did not have to scrupulously search out the background of meat bought in the marketplace is b/c, ultimately, it is God's meat! Here, Paul quotes Psalm 24:1 (which was also traditionally used as a prayer that Jews prayed before meals). And this verse proclaims the truth that this is God's world & everything in it is also God's, including this meat. The reality is that idols are not real. But God is, & ultimately this is His meat that He provided. And as such, the Corinthians could eat it and give thanks to God for it like any other meal...

Furthermore, in v. 27 Paul says that if Christians are invited over to eat with an unbeliever in a similar situation, then they should handle it in the same way. He again tells his readers that they do not need to scrupulously investigate the background & history of every slice of meat they are potentially going to eat. When invited over to an unbeliever's house, before they ate, they didn't need local law enforcement to run a background check & fingerprinting of their steak to figure out if it had ever gone through a pagan temple in order to eat it. No. Paul says, You don't need to ask any questions. Christians should "eat anything that is set before [them]."

So, what this verse means is... that you shouldn't be a picky eater. No, I'm just kidding. What Paul's actual point is in this verse is that Christians in this situation should feel free to partake in the meal. And the reason why is the same as earlier. It is b/c, ultimately, this is God's world & the food is His food that He has provided, so eat it and give thanks.

So, as I mentioned, you could call these verses the principle of permission. And the reason why I labeled this the principle of permission (besides the fact that as a preacher I felt like I needed another word ending in "tion" to match the other principles), is b/c here Paul reiterates that the Corinthians have permission to exercise their liberty when it comes to this issue they were facing. And while this issue doesn't really affect us as Americans in 2025, nevertheless, this principle remains true for us. While in these chapters, Paul gives us some guidelines on how we are to practice our Christian liberty, the fact is that we do have permission to use our Christian liberty as long as it does not conflict with these other parameters that the Bible explains.

However, before moving on. I do want to draw our attention to something else in this verse. Look again at v.27. Paul says, “If one of the unbelievers invites you [over to eat].” While this could be easy to gloss over, this verse implies something important. Paul assumes here that Christians will be building relationships with unbelievers. In fact, he assumes that we will have close enough relationships with unbelievers that they are inviting us over to their houses for a meal. So, let me pose the question: When was the last time an unbeliever invited you over for dinner? Has that ever happened recently for you? If the answer is no, then something needs to change. And this is a convincing point for me as I am sure it is for some of you as well. We need to make sure that as Christians we don’t become isolationists & build our little Christian bubbles that we never step out of. No, we need to be engaging with a lost & dying world. Let us strive to build real/authentic relationships with unbelievers. Your unsaved family members, co-workers, and classmates need Christ! And we should care about them enough & be investing in them enough that some of them will be inviting us into their lives. And we must use those opportunities for the sake of the gospel.

Well, with that said, so far in vs. 23-27 we have seen the principles of edification & permission. Next, in vs. 28-29a, we have what I’ll call the ethic/principle of consideration. Paul brings up another potential scenario when he writes, “10:28-29a.”

So, let’s think about this scenario... You are a Corinthian Christian who has been invited over to an unbeliever’s house. And everything is going well, you don’t necessarily know the background of all the food there, but you follow Paul’s teaching & you don’t ask questions b/c you don’t need to. But then, before you go to partake in the meal, the host, who is an unbeliever (or perhaps someone else at the meal), announces explicitly to you that this meat had been offered up to a pagan deity. In fact, the phrase used in v. 28 most literally means that this is meat “sacrificed in a temple.” It is a very specific & technical term used to refer to meat that was sacrificed as a part of a pagan ritual. So, if that scenario occurs, what should the Corinthian Christians do?

Paul’s answer is this. He says, “do not eat it.” And we may think, “Whoa, why the change here? Paul’s whole point has been that idols are nothing, so Christians can eat. Why the change?” And the explanation for why the Corinthians shouldn’t do this, according to Paul, is this. He says do not eat it “for the sake of the one who informed you” (who likely was the unbelieving host or perhaps another person at the meal) and “for conscience's sake,” and he clarifies “not for your conscience the other’s conscience.”

So, the reason why a Christian shouldn't partake in a situation like this is b/c of what it would communicate to the unbeliever. If a pagan unbeliever who knows you are a Christian (meaning that they know you are supposed to worship the Triune God alone) tells you that this meal was a part of a sacrificial ritual to a pagan deity, think about what that would communicate to them. This could cause the unbeliever to think that Christians are ok with the worship of other gods. This could cause the unbeliever to think that their pagan religion is ok b/c the Christian is participating in a pagan sacrificial meal & thus condoning it!

Now, we know that in reality, idols do not exist. But the unbeliever thinks that they do exist, and b/c of their beliefs, Christians should not do anything that brings any sense of validity to their false religion. This is why you can call these verses the principle of consideration. We need to consider what our conduct would communicate to others.

Now, unless you go to the foreign mission field, you aren't probably going to run into a situation where an unbeliever invites you over & informs you that the meal had been sacrificed to pagan deities. However, what Paul is teaching us here is important & applicable for situations that we may find ourselves in in our culture today. Let me give you an example...

I want you to imagine that at your work/school/etc. that you have an acquaintance who is a homosexual. And you have befriended this person, ministered to them, & shared the gospel with them. They haven't come to the Lord, but you have a good relationship, they appreciate you, & know that you care about them. And one day, this person invites you & your spouse over to have dinner with them and their partner. What do you do?

Personally, I think that if you want to go, then you should go! I think that would be a great gospel opportunity! I don't think that there is anything sinful about that. I think that it would be good to accept the invitation & enjoy a meal with them so that you can love them, minister to them, & share the gospel with them.

But, now, let me change the scenario a little bit... Imagine this same person invites you over for a dinner party. But knowing that you are a Christian, they tell you: "Just so you know, this dinner party is a wedding anniversary celebration for me & my partner." What do you do then? I think the answer to that scenario is: You don't go. Why do I say that? I say that b/c we need to consider what that

would communicate to the homosexual couple. Now, ultimately, that couple is not actually married. There is no such thing as gay marriage. That doesn't exist. Marriage is God's creation & He defines it. And marriage definitionally is between one man & one woman. But the homosexual couple does think their marriage is real & legitimate, so participating in a meal that celebrates their sinful union would communicate something to them. By your participating in that dinner party, you would communicate to them that Christians think that their union is ok. It would lead them to be further emboldened & strengthened in their sin. It would not be leading them closer to Christ, but further away from Christ by easing their conscience about their sin...

So, therefore, the principle that Paul is teaching us is that we need to consider what our actions would communicate to others & only do things that would lead people to Christ, not strengthen them in their sin...

With that said, Paul then goes on to ask two rhetorical questions. He says, "10:29b-30." Now, honestly, these questions are a little hard to fit with the flow of Paul's writing. However, I think that with these two questions, Paul is returning back to his point in vs. 25-26, and reiterating that Christians do have the permission to enjoy their Christian liberty. I think that the scenario we just looked at in vs. 28-29a was kind of a parenthetical statement, and Paul reaffirms his point about having permission to eat meat from the marketplace. And his point in these questions is that Christians have the permission to do so b/c if their personal conscience isn't offended by doing this in the privacy of their own home, then they shouldn't be judged by another person's conscience. Paul says that if you can do with a good & clean conscience before God, as informed by Scripture, be able to give thanks for what you are about to do, then you are free to do so. If biblically, you can partake & do this thing with thanks, then you have permission to do so...

So, in vs. 23-30, Paul has given us the first guideline, that we are to Understand the Ethics of Christian Liberty. We need to understand and embrace the principles of edification, permission, & consideration. But with that we now come to v. 31. And this verse is one of the most famous verses in all of Scripture, and for good reasons. The Apostle writes in v. 31, "10:31."

## **II. Seek the End Goal of Christian Liberty (10:31)**

This brings us to our second guideline on how we are to utilize our liberties.

We are to Seek the End Goal of Christian Liberty, which, like all things, is the glory of God. See, Christian liberty, like everything in the Christian life, is ultimately not about us, but about God. Everything we have, including our freedoms, is not to be used in service of us (the creatures), but used in service for God (the creator). Yes, we must understand some principles in order to live rightly; all of those principles have an end goal in mind. They are a means to an end. And that end is God. Even the smallest of things, like eating or drinking and how we navigate using our freedoms, are to be done not for ourselves but for the Lord.

You know, if you put together what we saw in the first guideline in vs.23-30 with the second guideline that we have here in v. 30, we really have an echo of the Two Greatest Commandments. What are the Two Great Commandments? 1) Love God. 2) Love others. And in these verses, that is basically what Paul has told us to do. He has told us not to seek our interests, but the profit & edification of others. Meaning, we are to love others. And here he has told us that we are to glorify God. We are to love God. And it is true that this really sums up all of the Christian life. At the end of the day, when you boil it all down, preeminently above all else, we are to love and glorify God.

Some of you, I am sure, have heard of the five “solas” of the Reformation. There were five Latin phrases that came to represent the foundation of the Reformation. Each contains the Latin word “sola,” which means “alone.” The Reformation returned to the teaching of Scripture, which can be summarized as: 1) Sola Scriptura (Scripture alone), 2) Sola Fide (faith alone), 3) Sola Gratia (grace alone), 4) Solus Christus (Christ alone), but then, the fifth & final “sola” in which all of the previous “solas” serve is: Soli Deo Gloria (to the glory of God alone). The reason why Soli Deo Gloria is placed at the end of the list is that it is the end goal that all of the other solas are driving at. Everything in this universe is about the glory of God alone!

This is beautifully summed in Question 1 of the Westminster Catechism. The Catechism asks: “What is the chief end of man?” The answer is: “Man’s chief end is to glorify God, and to enjoy Him forever.” And if you were to look at the footnote for the Scripture references for this Catechism question, what do you think the first Scripture reference is? 1 Corinthians 10:31. The words in our text this morning: “Whatever you do, do all to the glory of God.”

But, I think the concept of glorifying God may be a little bit of a Christianese. In other words, we use this language all the time, but we don’t fully grasp its meaning. What does it mean to glorify God? How can we do this? Well, let me



begin by sharing with you a helpful definition from John Piper. John Piper writes: “‘Glorifying’ means feeling and thinking and acting in ways that reflect his greatness, that make much of God, that give evidence of the supreme greatness of all his attributes and the all-satisfying beauty of his manifold perfections.” And with that said, let me give you three words that will help us summarize the different aspects of what it means to glorify God.

The first thing I would say is that it begins with Recognizing. See, we need to grasp that us glorifying God doesn’t add anything to God. It’s not like He is lacking glory if we fail to praise Him. It’s not like when we add glory to Him when we praise Him. No, Stephen in Acts 7:2 calls God, “The God of Glory.” See, in Himself, God is glorious! God, in all of His perfections, beauty, weightiness, & splendor radiates with glory! This is who He is! So, glorifying God starts with simply recognizing who God is.

But next, I would say glorying God includes not just Recognizing but Rejoicing. Meaning that to bringing glory to God isn’t just intellectual. If we are to glorify God, this doesn’t mean we just intellectually assent to the communicable & incommunicable attributes of God that we learned in a textbook. No, to glorify God is to recognize His beauty & to rejoice in it! To glorify God includes our affections. Listen to these words from great theologian Jonathan Edwards: “God is glorified not only by His glories being seen, but by its being rejoiced in... [W]hen those that see it delight in it: God is more glorified than if they only see it; His glory is then received by the whole soul, both by the understanding and by the heart. God made the world that He might communicate, and the creature receive, His glory; and that it might [be] received both by the mind and heart. He that testifies his idea of God’s glory [doesn’t] glorify God so much as he that testifies also his approbation of it and his delight in it.” Brothers and sisters, to glorify God in everything we do means that we do everything with a heart enraptured with love God! At the future great Marriage Supper of the Lamb, Revelation 19:7 says that the multitudes will cry out: “Let us rejoice and be glad and give glory to Him.” All of those things go together. We glorify God when we rejoice in God & find gladness in God.

But then, thirdly, we can glorify God when we Reflect Him. Glorifying God isn’t just an internal thing, but also an external thing. It isn’t just thoughts & it isn’t just emotions. It also includes our actions. Paul tells us in this verse, that whatever we “do,” we are to “do” to the glory of God. That is an action word. And the actions that glorify God are actions that reflect who He is. Meaning, when we live in a Christlike & godly way, we are reflecting our Creator and bringing glory to

Him. Jesus in Matthew 5:16 says, “Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven. When we practice good works, we are like bright lights in a dark world & we glorify our Heavenly Father. Our Lord also says in John 15:8, “My Father is glorified by this, that you bear much fruit, and so prove to be My disciples.” Jesus says that God the Father is glorified when we are spiritually fruitful & live a life that demonstrates the fruit of the Spirit.

So, how can we practically do what Paul is saying in 1 Corinthians 10:31? Practically speaking, we can glorify God whenever we recognize God’s inherent glory, rejoice in God’s inherent glory, and reflect God’s glory & character in the way that we live. And this is something that can & should be done 24/7, 365. All of our life is lived before the face of God. And in every aspect of our life, we can glorify Him. This brings meaning to absolutely everything that we do. Paul says that even in the smallest things like eating or drinking, we are to glorify God. From the greatest things like worshipping on a Sunday morning to the seemingly littlest of things like taking a sip of water, we are to glorify God...

And brothers & sisters, let me say something & please catch this. You were made for this. The Lord Himself proclaims in Isaiah 43:7 that “Everyone who is called by My name” are those “Whom I have created for My glory.” The reason why your heart beats is for the great & awesome purpose of bringing glory to the Triune God! This is what we were made for! This is why you live! This is the reason behind the entire universe! Until this is the vision of your life, you aren’t really living! What is the chief end of man? Man’s chief end is to glorify God and to enjoy Him forever. Life is to be lived Soli Deo Gloria, to the glory of God alone.

I pray that God will etch these words on your heart this morning: “Whatever, then, you eat or drink or whatever you do, do all to the glory of God...” This is not only the end goal of Christian liberty, but the end goal of everything...

Now, part of me just wants to end right there & start singing some praise. But we have a couple more verses & these verses are some valuable as well. Let us move on to examine Paul’s third and final guideline found in 10:32-11:1 which I’ve titled: Follow the Example of Christian Liberty. The Apostle writes, “10:32-11:1.”

### **III. Follow the Example of Christian Liberty (10:32-11:1)**

In these verses, Paul gives some summarizing thoughts on this topic of Christian liberty. And he doesn't just give intellectual information for his readers to follow, but he points to his life as a living example of how to live in this regard. Paul says, "10:32." And he states that this is how he lived. Paul was a living example of not bringing "offense."

Now, I think most people can easily misunderstand what Paul is saying in this verse. And the reason why is due to this word translated as "offense." The way we commonly use the word "offense" isn't really the way that Paul is using it here, nor the way the Bible uses it generally. Quickly, look back at 1 Corinthians 8:9 with me. Here, Paul says, "But take care that this liberty of yours does not somehow become a **stumbling block** to the weak." Now, in the Greek, this phrase "stumbling block" in 8:9 is the noun form of the verb "give no offense" in 10:32. It is the same idea, but one is a noun and the other a verb. With that in your mind, go ahead and turn back to 10:32. So, really, the idea in v. 32 is that Paul was an example of not being a spiritual stumbling block to others. Therefore, the NIV does the best job at translating this verse when it says, "Do not cause anyone to stumble." That is the idea here.

Paul is telling us not to be a stumbling block to Jews, Gentiles, or the church of God. And really, all of humanity is included in those three categories. In the way that Paul is using these categories, "Jews" are unbelievers who are of Jewish heritage, "Gentiles" are unbelievers who are of a pagan background, and "the church of God" are believers of either Jewish or Gentile background. So, Paul is saying that Christians are not to be a stumbling block to... anybody.

To unbelievers, we are not to do anything that may be a hindrance to them coming to the faith. We do not want to do anything that would embolden them in their unbelief. This is the whole idea: if an unbeliever tells a Christian that the meal they are about to eat was sacrificed to an idol, then the Christian should not partake b/c partaking would perhaps make that unbeliever think that idol worship is ok. That is the concept here. Paul says that we are to follow his example & not cause a stumbling block to unbelievers.

And the same is true for those who are connected to the church. We as Christians do not want to do anything that would be a stumbling block to those in the church. We want to live in such a way that we will not cause any damage to the faith of others. And this is a real danger. The fact is, if we are not careful, we could live in such a way that damages the faith of one of our brothers and sisters and draws them away from a true & pure worship of God.

So, we are to avoid causing any negative impact on others spiritually. Paul says, “10:32.” But there is also something positive that we are to do. Paul writes, “10:33-11:1.” Not only are we to avoid doing negative damage, but we are to bring positive benefit! Paul says that he sought to “please all men in all things,” meaning that he was selfless and did not seek his own benefit, “but the profit of many.” Paul was a living example of living out the principle of edification. He did everything to bring spiritual good to others.

And everyone’s ultimate spiritual good is salvation. We are all sinners who need a Savior. And Paul lived all of his life with the purpose of seeking the salvation of others! Paul did all things for the sake of winning souls. He was totally selfless & instead sought the salvation of others.

And what we find in 11:1 is that this type of living to not originate with the Apostle Paul. No, Paul was simply following the example of Christ. Look at 11:1. Paul ends this section saying, “11:1.” While yes, of course we would love to live more like the Apostle Paul & he is very much worthy of emulation, ultimately, we must strive to live like Christ. The Apostle says that himself. See, the ultimate example of selfless sacrifice for the salvation of souls is the Lord Jesus Christ. Christ is the pinnacle example of this of living... To explain this truth, please turn with me to Philippians 2:5-8... “Philippians 2:5-8.”

This passage beautifully explains the gospel of Christ & His self-sacrificial life & death for sinners. To anybody who has not fully committed themselves to Christ, I want you to know that Christ did this for you. See, Christ had every right not to leave heaven. As the second member of the Trinity, Jesus could have stayed in heaven & condemned us to hell for our sins as we rightfully deserve for our rebellion against a holy God. But He didn’t do that. He laid down the right that He had to stay in heaven & did not seek His own profit, but the profit of many. The benefit for us, the eternal Son of God laid down His divine prerogatives & became a man, putting on human flesh, & was born in a manger. And He lived a life of perfect service to His heavenly Father. And throughout His life, He served others perfectly. He was completely sinless. And then, in order to pay the price for our sins, He went to Calvary & He humbled Himself to the point of death on a Roman cross & suffered under the wrath of God the Father so that you could be forgiven of your sins if you turn to Him today. All you must do if turn away from your sin & run to this free offer of salvation by believing in the person & work of Christ &

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relying on His life for your salvation. It is through this gospel that you can receive freedom from your sins...

And for those of us who are believers here this morning, let us fix this example of Christ in our minds. B/c He is the one that we are to follow after. He is the preeminent example of selfless sacrifice for the salvation of souls.

So, when it comes to how we utilize our freedoms in our Christian life, we of course must follow the ethics/principles that Paul has laid out in this section. But all these principles are wrapped up in the example of Paul, and beyond Paul, of Christ. Let us gaze upon Christ & follow Him & His example. And if we do, we will "do all to the glory of God."